

A comfortable Re-  
giment, and a very  
wholsome order against  
the moste perillous Pleuriti  
whereof many doe daily die  
within this Citie of Lon-  
don, and other places: and  
what the cause is of the  
same, doen by Wil-  
liam Bulleyn,  
Decem-  
ber. 8. 1562.

Anno salutis.

1562.

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Bulleyn K

11  
1100  
MUSEVM  
BRITAN  
NICVM



To the right worshipfull Sir  
Robert Wingfelde of  
Le hyngham knight.



HEN BY THE  
argumentes of  
moste true pe-  
tigrees, & old  
antiquitees: it  
is to bee (well)  
proued, that

you are not the fruct that is sone ripe  
and sone rotten, or came in yesterdaie  
and gone to morowe. But moste aun-  
ciently haue come from the elder Bri-  
taines, a people wo thie of memorie,  
and at that tyme dwelled in your Ca-  
stle in W ailes. Florishyng in knight-  
lie estate, and st ll haue proceeded in  
the same, beeyng linked with many

A.ij. houses

## THE EPISTLE

de. viii.

houses of great honor, fauored of kinges, without male fortune, or turnyng the globe backward, as it is sometyme spightfull alas, againste greate Princes them selues. These thynges considered, it is a good argumente of Gods blessing to the third and fowerth generation, of them that feare hym: and long life doe happen to the that honor their parētes. And that is the cause of your long braunches deepe rootes and hard foundacion, not vpon the slipping sandes: but vpon the rocke of honor, inuincible to be cast doune, as long as you doe vnfainedly loue God, and foresee the end. These your vertues are more to be commended, then the aire or playng of your mansion is to be praised,  
ner

## DEDICATORIE.

nere vnto waters, moist meadowes, &  
mistie rottē fennes: also the said māsiā  
standeth, verie lowe, inuironed with  
a depe water, and your woodes, hilles,  
& swete fieldes but a little to far of.  
And albeit, that many of our worthie  
āūcestors, did rū to the vttermost step  
of nature, yet diuers of thē were trap-  
ped, and ouerthrowen in their rase by  
death, in their tēder, or lustie yeres, as  
appereth by their Epitaphes, fixed v-  
pon their solitarie tombes and graues  
liying in your church of Lethringhā  
(and although as the prouerbe saith:  
that the yong Lambes skin doe come  
to the market, as sone as thold shepes.  
Yet the old shepe, when he can liue no  
lenger for age: the Lambes and lustie

A. iij.

young



## THE EPISTLE

young shepe doe perishe, through rotten  
aire, and pestilent pasture, in cor-  
rupted soile). Euen so vncleane aire,  
as a cause primitiue, dooe bryng the  
cause Antecedente. To corrupcion of  
humours, stoppyng the naturall ver-  
tues, infecting the blood, bredyng son-  
drie Apostumacions, sores, and sicke-  
nesses in the bodie, and finally cometh  
the cause Coniunct, and finisheth the  
malice and extreme vengeance aga-  
inste nature: and killeth the bodie, ex-  
cept God by miracle, medicen by ver-  
tue, nature by strength doe preuaile.  
This euill considered, I am so bold to  
dedicate vnto your Maistership, this  
small Regiment, against the Pleurisi  
whiche haue slaine many hundredes:  
shortly

## DEDICATORIE.

shortlie, the causes, signes, and cures:  
that it maie please you to reade them  
for in the tyme of occasion, thei shall  
not be hurtfull. But comfortable to as  
many as will consider them well: and  
to this Booke I shall GOD willyng,  
shortlie adde .xxx. sicknesses more,  
their causes, signes, & cures, with diat  
accordynglie to them. Thus wishyng  
your increase of healthe, worship and  
longe life: and to my good Ladie, and  
your children the same. From  
London. Your maister-  
shippes euer.

Willyam Bulleyn.

Anno salutis.

1562.

A.iiij.

**B. To the reader.**



**D**ood reader, through the synnes  
of this wicked worlde, G O D al-  
mightie haue placed ouer vs, it-  
mightie sharpe plagues, whiche  
he dooe thzeate vs with all. The  
one from colde Saturne, in the  
dunciente house of sickenesse, thzeatnyng to the  
aged and Melancholike, many euils to the bo-  
die, as Quartaines, Consumption. &c. And hor-  
rible bloodie Wars. crepeth into the house of  
death, armeth hym self with fire and Dartes,  
thzeatnyng the Cholloxike with short, hote, and  
painfull death. &c. These are twoo euil neigh-  
bours to dwell in one pere so nere together, God  
of his mercie gouerne them, whiche haue al thin-  
ges in his handes, bothe life and death, and de-  
fende vs from soche vengauce, as we haue de-  
serued. And graunte that this little Regiment,  
maie dooe pleasure and comforte vnto them,

Whiche dooe reade it: and with diligence so-  
berlie obserue it to Goddes glorie, their  
owne helpe, againste this daun-  
gerous plague. GOD of his  
mercie graunte it,

and that wee

maie

amende, and remem-

ber our ende.

A M E N.

eu. xxviii

The Lorde shall smite thee with swelling.  
with feuers, heate, burning, and with the  
sword, &c.



*A regiment against  
the Pleurisie.*



Death, saith the Wise man, how bitter is the remembrance of thee, to that man, that seeketh rest and comfort in his substance, and worldly riches: Unto the manne that haue nothing to bere hym, and that hath bodily fortune and prosperitee in all thinges: yea, vnto hym that is yet able to receiue his foode. O death, how acceptable and good is thy iudgement, vnto the poore and nedefull: and vnto him whose strengthe faileth, and that is in his laste age, and that in al thinges is full of care and fearfulness. And to him that is in dispaire, and haue no hope, nor paciēce. Be not afraied of death: remember them that haue been befoze thee, and that come after thee. This is the iudgemente of the Lorde God ouer all fleshe: and why wouldest thou bee against the pleasure of the highest: Whether it bee ten, one hundred, or a thousand yeres, Death asketh not how longe one haue liued. And so, Adams disobedience,

Eccle. xxiij.  
and. viij.

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test enemy  
manne.

A. v.

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## *A regiment against*

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ue reason.

he cause of  
all, is sin.

no fleshe shall escape that Sentence, that thou shalt retourne, into the duste or claie whereof thou warte made. And although the Philosopher naturallie dooe define, death, to bee the separacion of the bodie from the soule: without metyng againe fozeuer. And that the cause of death, is coldnes and dzinesse. Frigiditas, & siccitas, and that life dooeth consist per calidum & humidum, and what so ever is corrupted, or killed, is destroyed of his contrarie. &c. These are naturall causes to mortall mē, not repugnaunt to reason: but to ascende and climbe aboue reason, appzehendyng faith, the perfite waie to everlasting life: there we shal plainly se, the cause of death is sinne, and of our helpe again in Christ. And thus it is proued by the Apostle saint Paule. Rom. 5. As by one mā sinne entred into the worlde, and death by the meanes of sinne: euen so Death also went ouer all menne. &c. And grace, life, and saluacion came by Iesus Christe, whiche died fo: vs all. Now, wee that dooe belcue in Iesus Christ, doe well knowe the cause of death is nothyng but sinne; but yet this synne, whiche

## *the Pleurisi.*

whiche is a stronge enemy vnto grace, is  
of soche force, that it moueth **GOD**, gre-  
uouſlie to plague vs, by sondrie meanes,  
and maketh Death fearfull, painfull, and  
horrible, specially to them, which liue not  
to die, and care for nothing, saying in thir  
soules, there is no **GOD**: and this is the  
miserie that Job saied: Man that is borne  
of a woman, liueth but a shorte tyme, and  
is full of miserie, and that was well said.

And of this his lamentacion, maie well  
bee gathered two euilles: The one of the  
minde, as ignoraunce, hardnesse of harte,  
euil thoughtes, wrath, zeale, fearfulness of  
conscience, Idolatrie, whozdoome. &c. with  
infidelitie the mother of mischief, whiche  
euil or misery, moueth God to plague the  
worlde, with outward miseries: as when  
Moses saied vnto Israell, if you disobaye  
your Lorde your **GOD**, your blessinges  
shall turne into cursynges, as in field and  
toun, the riches into pouertie, destruction  
of cattell, fruite and corne, childre, shame  
rebuke, bondage, captiuitie: botche, plague  
and Pestilence. &c. Reade the. xxviij. of  
Deuteronomium, and there you shall see

all

Pſalm. xi  
Iob. xiiij.

Two gre  
miseries.



## A regiment against

all these miseries that Job do meane, and the causes of all our plagues: and thereby all men maie perceiue, it is onelie God, that blesseth and curseth in euery age, all people, that doe strue against him. What should I rehearse, how Sodome perished with fire from heauen: Or how Ierusalem perished in hunger, eatyng of their owne dunge & childezen also, with swords beastes, and fire. &c. What doe this helpe to a great number, but rather with Pharaon, dooe indurate their hartes against grace: God plageth no people, but first doe admonishe theim, sayng: Tourne vnto me, and I will tourne vnto you, saith the lord. And in the Psalmes saith the Prophete: this daie if you will heare his voles harden not your hartes, as in the prouocation, and as in the temptation in the wilderness. &c. But rather pzeuent, and let vs worship and fall down before the lord our maker: For he is the Lord our God, and we are the shepe of his handes. And let vs confesse our sinnes before God, with the holie Prophete Daniel, that we haue sinned. Ps. O Lord, vnto vs, to our synnes and

en

Gene. xix.

amentacio

Jeremie.

ng h. pi. liii.

brosephus de  
ello Iude.

att Malach. iij.

ue

Sal. 84.

Iebre. iiii.

he  
sij

Daniel. ix.

## *the Pleurifi.*

and princes, to our forefathers, and to vs  
all, that haue offended thee, belongeth o-  
pen shame: But vnto thee, O Lorde our  
God, pertaineth mercie and forgiveness:  
as for vs, we are gone backe fro hym, and  
haue not obeyed the voice of the Lorde our  
GOD, to walke in his lawes, whiche he  
laied before vs, by his seruantes the pro-  
phetes: yea, all Israell haue transgressed, 2.Reg. 24.  
and gone backe from thy lawe, so that thei  
haue not harkened to thy voice. Where-  
fore, the curse and othe, that is written in  
the lawe of Moyses, the seruant of God,  
(against whom we haue offended) is pou-  
red vpon vs. Let vs not forget, how that  
God will for the synnes of kynges, some-  
tyme punish the pleople: as example for  
Dauids synne, God did in three daies kill  
of the people of Israhell. 100. men, and yet  
suffered Dauid to liue. Take example by  
that plague, how to feare god, oh princes.

The people  
plagued for  
the synnes of  
princes.

A moste fearfull mortalitie of the Pe-  
stilence, bothe of man and beast, fell vpon  
Pharaodes lande, the first begotten of eue-  
ry liuyng thyng, for rebellyng agaynste  
God, were sodainly slaine of the plague.

Exod. viii  
ix. x. and.

The



## A regiment against

The plague of Israell, is to be had in perpetuall remembraunce, where many thousandes were destroyed of the Pestilence, for the whoredome of Israel.

Cicero lib. iii. de oratore, sheweth that L. Crassus a noble learned man, and a famous Lawier, in the same daie, when he moste sharply pleated against Philip the Consull, he died of the Pleurisie.

Volateranus the famous historiographer, moste fearfully affirmeth, to the terrible example of all men. That there was a Pestilence at Constantinople, whereof died three. C. thousande, in a small tyme.

At Florence. Anno dñi. 140. There was thirtie thousande men, women, and childzen, died of the Pestilence. Anno. 1348. was a wonderfull hunger and Pestilence throughout the worlde, especially in Italie, scant. x. did live, wheras. C. died. The same yere at Paris in Fraunce. died of the Pestilence. l. M. persones. And this yere, there is hunger, sworde, & pestilence also.

About that time, when the Cimbriās came over the Alpis, there was soche a battaill seen in the heauen, that from the morning

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## *the Pleurisi.*

morning, vntill night it appered, saiesth  
plinte. And the Boon rained blood, great  
pestilence did folowe, & mortall battail: that  
the bones of y slain, did make many wals  
about the vineyardes, after many yerres.

Now, lette vs come home to our owne  
realme, and not forget how God plagued  
all this lande, with hunger and pestilence  
moste fearfullie, that there was scante the  
liuyng left, to burie the dedde. The whole  
state destroyed, the Commons wasted: and  
finally (the synfull) kyng Cadwalider the  
laste of the Britaines, poorely departed  
to Rome, where Antichriste dooe dwell,  
and there was buried: Whose rootes and  
braunches of honour, had remained and  
growen in the Britain lande, by the space  
of. 1822. yerres ante inear. And through  
Aride and ertorcion of the greate menne, Anno dñi.  
Whickednesse of the Judges, Idolatrie, .vi.c.lxvii.  
and coueitousnesse of the Clergte, rebel-  
lion of the poore men: all went to hauocke  
and came sodainly to nothyng, but mis-  
chief in fewe daies, wo and wretchednes.

In kyng Mortigers daies, soche lecher Anno dñi.  
drunknes, idlenes, specially did raigne cccc.xlv.

in

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of sodaine  
harpe pleu-  
sie.

mo dñi.  
D. lxxij.

*the Pleurisi.*

mornynge, vntill night it appered, saieyth  
Blinte. And the Moone rained blood, great  
pestilence did folowe, & mortall battail: that  
the bones of y<sup>e</sup> slain, did make many wals  
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in



## *A Regiment against*

In the greate men, that soche euill did encrease, that God poured forth the soche Pestilence euery where, with hunger, robbing, insurreccion, and plague: that few were left a liue to till the ground, whereupon the king was forced, to fetch in foraine people, by Hengis and Hozos, the straungers to his destruccion & his people.

Anno dñi.  
476.

In these daies were many sicknesse, vncurable to be healed: Gods wraath was so hotte, and vertue so colde.

Anno dñi.  
M.lxvii.

Some after the conquest, of king William, duke of Normandie, when the people were subbed to him, his enemies banquished, and the knightes fees rated, and hymself placed with Crowne and sceptour. The kyng tooke the number of the acres of Lande, in all this realme, the names and numbers of all the people: and also had knowledg, what cattall there was in all the lande. After whiche sodainly ensued soche hunger, and cruel feare, hotte burnyng Botches, Pleurisis, and Pestilence, that the people died in soche number, that tillage decaied, and famine ensued with rotte of cattell. A fearfull example.

## *the Pleurisi.*

ample to Princes, the noble men and commons of euery land, where soche plagues dooe come: that neither Physicke nor money can help. For Salomon saith, riches shall not helpe in the daie of vengeaunce, but rightuousnes shall deliuer frō death.

The plagues in the daies of Edward the iii. & Edward v. iiij, of most fearful pestilence of many thousands in this realme in euery place: greate famine did folow w<sup>th</sup> his. ij. seruantes, heauinesse of minde and pouertie. And in euery kynges daies sins, either the Pestilence with the botch, the small sparkling Pore, the cruell quartaine, the hotte inflamed Pleuriti, the stranglyng Squiniance, the leproos Frēch Pore, or the sodaine smotheryng sweate, haue slain many one. These are gods plagues, Gods vengeaunce, scourge & instruments for his enemies: as the present greuous plague in Fraunce, of persecucion, hunger, sworde & Pestilence, in these pitiful daies, & sorowfull time. But Exsurgat deus, and confounde his enemy, the cruell duke of Guise, w<sup>th</sup> the bludshedding papistes

Also of his mercie and pitee, defende

15. i.

our

Plagues  
Kpng Edward the  
ward the  
and king Edward the  
ward the  
weres daie

Plagues.

## *A Regiment against*

our realme frō all enemies, bothe against  
almightie God, and the quenes Maiestie,  
God preserve her: & giue grace good God  
to euery man, to liue in thy blessed rules,  
which we haue professed in our baptisme,  
to fight against the vaine worlde, the cras-  
tie deuill, and filthie flesh: and to run the  
race in that pathe, whiche God haue com-  
maunded vs to walke in. To heare his  
voice, to beare his crosse, to obaie his mi-  
nisters, to loue our brethren: to hurte no  
manne by woorde or deede, to doe as wee  
would bee doen to. And then we shall not  
nede to feare death: for it shall be our best  
erchaunge, into an happie lande for euer,  
where no trouble is, nor y turning whele  
of Fortune. And this is a good waie, this  
is to seeke firste the kyngdome of Christe,  
and all good giftes will followe. This is  
our foundacion, euen Christe, whiche gi-  
ueth healthe to bodie and soule: whiche  
woorketh bothe by meane and Miracle.  
By miracle, when with his worde he rai-  
sed the dedde. &c. By meanes, when with  
claie, spittle. &c. He made the blinde to see,  
and the deafe to heare, and by this meane  
wee

the life of a  
yusten man.

lath. vi.

ion. xi.

Marke. vii.



## *the Pleurisi.*

wee maie vse also meanes in his name, to heale our bꝛethꝛen that are sicke: whiche meane, if it be his blessed will to pꝛospere it, I will doe my good will, to sette foꝛthe the cause, signes, and cure of the perilous Pleurise: whiche haue slain a great number of people, Nouember and December 1562. And thus I beginne the matter, as followeth.



Pleurise is a certain apostumaciō bred in the Pellicles of the ribbes, & Lacertes, betwene thesaied ribbes: and somtime in the place called Midsiffe, oꝛ Diaphragma. And it is also to be noted, that the bꝛeast is compact with. cxiij. ribbes, betwene thesame ar certain Lacertes, to binde close, oꝛ dꝛawe together: & also to sprede oꝛ delate. Foꝛ the attraccion of the aire to the Canill bones and bꝛeastes. &c. To expulse the superfluous matter, contained within the Pellicles & thin skin, oꝛ Membrana, whiche are within the ribbes In this place is bred a painfull, dāgerous apostumacion, with perill of life, either in the lisse oꝛ right side: creeping with his benigne vnto the Furculer oꝛ Canill bones

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of a Pleuru

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## A Regiment against

and breaste. And also descendyng with painfull sozenes vnder the rim, called the Diaphragma, or Midriffe: and this sicknes doe daily kill many menne, women, and children, verie sodainly, and byyng them quickly out of the waie, from this world. The common people, whiche dooe not knowe how to cure it, and call it a newe sickenes, whiche haue been euer, lackyng helpe by Gods ministers, or meane of the Physicion, whō the almightie haue ordained for infirmitie: where as one do escape by Gods prouidence, or strength of nature, y. e. giue place to life, for want of his singuler meane of cure, by Medicine. The same God be alwaies praised for his mercie to vs, for his blessing of knowlege, the mother of medicen, in the time of sicknes.

Two sondre  
Pleuritis.

Note also, that there be two kindes of Pleuritis, thone called vere, or the certain true Pleuriti. The other mendosa, or els nō vere, the false, or not the true Pleurisie there is no distincciō betwene the in their places or members (as some learned men do saie) but of the matter contained. It is also called the very Pleurisie, whē it cometh  
of

## the Pleurisi.

of blood, or mingled with blood and choler. The false Pleurisi, is when it cometh of flegme, or of melancholie.

This hote apostumacion of the Pleurisi is not, excepte his essence beyng, and dole be within the Pellicles: and the other is without, as among the Lacertes or pellicles, couering the ribbes, & nere the thort ribbes, which are vnder the Midrif. Further it is to be well noted, that euery pleurisi haue thre sondrie causes.

Verx.  
Non vera

- 1. Primatiue.
- 2. Antecedent.
- 3. Coniuncte.



The cause Primatiue, cometh many waies, as (God comfort them) a greate number of pooze people, for want of clere Ale, Bere, or Wine, are forced to drinke colde water, whereas a greate number of monstrous drunkardes, haue aboudance of all drinks, vntil drinke haue consumed theim, and neuer sease, in consunying drinke. Also thzough eatyng of vnripe frutes & herbes, or rotten mutten, or taking either to moche sodain heat or colde, in, and after trauaile, labour, or

Primatiue  
Drunkard

B.ij.

plau



## A Regiment against

plaie vsed immoderatly, out of order, wā-  
tyng wittie foresight or prouidence, to fore-  
see this great perill, distemperryng the bo-  
die, and procuring the moste daungerous  
paine or sicknes. To this Primatiue cause  
maie bee ioyned grosnesse of the aire, the  
tyme of the yere, and the natures of the  
Winde. As the Prince or spryng of Phi-  
sicke, saith. Aphori. 33. lib. 3. Hyeme uero  
morbi laterales. &c. In Winter, saith he,  
Pleurises, soznesse of the lunges, reumes  
and coughes, doe raine in Winter. Fur-  
der saith he. Apho. 5. lib. 3. Quando præ-  
ualuerit aquilonia tempestas. &c. When  
the North winde bloweth a long time to-  
gether, then it breedeth Cough, Collikes,  
and Pleurises. And also it destroyeth ma-  
ny women, causyng them to bryng forth  
abortiues, and vntymely fructes, before  
their maturitæ or ripenesse, and them sel-  
ues dye, before age doe pzeuente them, or  
youthfull yeres forsake them. Therefore,  
lette all pleople take heede of extremitæes  
and vse moderate meane, in labour, exer-  
cise, eatyng and drinkyng. And obserue  
the tyme of the yere, region, complexion,  
qualities

North & ind  
lous.

deracion  
e.

## the Pleurisi.

qualitæes and age, therefore bothe menne and women, must giue none occasion thoro we abuse of them selues, to bec hurtfull to them selues. As to take great cold after sweating, labour, wrestling, daunsing. &c. Or to drinke colde water, in the tyme of heate: or lye againste the ground, in the gardens or fieldes. &c.

### Cause Antecedent.

**W**hen these former euilles Primatiue, haue made nature passiue, and subiect to them with infectiō, then it cometh to passe, that replecion of humours, procedeth against nature, with aboundaunce and fulnesse. Corruptyng the blood, bothe vitall and nutrimentall, obstructyng or stoppyng their vertue and course, boilyng and aduertyng the naturall vertues. Sometyme it maie begin of the Primatiue, as in drynkyng moche newe wine: whiche haue tartarū in it, or soche dregges hurtyng the bodie. Read Auicenna de vino, and what mischief cometh of euill wine, take experience of theim, whiche are hurte by the same euill newe wine.

Beware of  
newe wine

### Cause Coniuncte.

W. iij.

When

## A Regiment against

coniuncte.



When as the Primatiue haue bego  
the cause, the Antecedēt take his  
effect, y more venemous against  
nature, working all thinges to the worse  
parte: preparyng, euen as the Hen sitting  
vpon her Egge. Now cometh to the Con-  
iuncte, and byyng forth the Chickin, & fi-  
nith thapostumaciō in the Pellicles oꝝ skin  
in the ribbes, Panicles and Lafartes, & then  
cometh the putrifaccion, after it is placed  
and gathered together into a soze.

ough is not  
oates a  
ne of the  
curiti.

Note also, that euery cough, without  
the foresaid signes ioined to it, is not the  
verie Pleurisie: for then it would make a  
greate number afraied when thei cough,  
(as we do se the poore people) as the plow-  
man, boies, Peteherdes, and Shepeher-  
des, and theim whiche go barefooted, oꝝ  
tenderlynges with lined Shooes, furred  
gounes, & double caps God wote, whiche  
do take cold also, and escape thesame with-  
out perill of death, oꝝ the verie Pleurisie,  
but not without sicknes often tymes.

And these signes shall serue to knowe  
the Pleurisie: if you marke them wel. As  
doe followe.

j. Pickyng



## the Pleurisi.

- A** { 1. Pricking in the side.  
2. Sharpe feuer.  
3. Short breathe.  
4. Cough with hedache.  
5. Swifte pulse, without order or tyme.

### The firste.



The first is painfull pricking, with a sharpe pricking vnder the side, by the reason of the hotte apostumacion, of hotte Blood or Choler, beyng placed vppon the Lacertes, and the rim or skin by the ribbes: whiche are very sensible, and some doe fele, and are quickly offended with any thyng, that doe oppresse or touch them, by any soche euill meanes. Reade Galen. v. de inter. cap. ij.

Pricking  
the side.

### The seconde.



Sharpe feuer, or heate aboue nature, by the reason of opilation, or stoppyng of the waie of respiration, or cleane drawyng aire or breathe, by the instrumentes of the lunges to the harte: through whiche euill matter chokynge the waie, beyng choughed nere the harte, pricking

B. b.

trifaction

## A Regiment against

trifaction dooe folowe, with her disparced  
soule smoke, or feuerus aire: also there is  
vicinite or nerenesse betwen the Lacertes,  
wheras this euill matter is cōteined. And  
the hart beyng the Prince of life, wherein  
the blood vitalle is placed, and now stan-  
deth the harte in perill, though this feuer  
iogned with the Pleurisie, or prickng in  
the side. Note also, that euery prickng y  
seme to be in the side, is not the Pleurisie:  
as the sicknes of the splene, wind. &c. But  
euery Pleurisie haue prickng in the side,  
the causes are declared befoze manifestly.

### The thirde.



Shortnes of breathe, or moche dif-  
ficultie to draue it, the paine is so  
moche, through the soule matter  
or filthie humours, oppressing, bindng,  
and lettng the instrumentes of breath or  
winde to vse their natural working with  
all, in conueighng aire vp & doune, with  
out whiche none can remaine a liue, but  
turne sone to corrupciō, bicause thei want  
the Organ, whiche are the bellows con-  
ueighng hote vapours forth, & lettng  
in freshe aire, to comfort the life. For man

doe not liue by meate and drinke onely,  
 but also by aire: for lacking aire, bringeth **Aire.**  
 death, and what should the dedde do with  
 meate or drinke. And Hyppocrates doe  
 proue, euery liuyng thyng, bothe manne,  
 beaste, trees, and herbe, are nourished of  
 thzee thynges: as meate, drinke, and aire,  
 sayng. Corpora enim omnia tum homi-  
 num, tum reliquorum quoq; animantium **Hyppocr.**  
 a triplici nutrimento sustentatur horum, **de flatib.**  
 autem nutrimentorum nomina hec, cibus  
 potus, spiritus.

**The solwerth.**

**W**hen cometh the painfull cough,  
 through stoppyng, straightnesse,  
 and paine in the member, of the  
 spirites of breath and aire, called the lun-  
 ges, nature feelyng foule corrupted mat-  
 ter: creepng sharpely into the straighte **what dang**  
 passage of the breast, and so to the lunges, **is in cough**  
 and is harde to bee expulsed, and so is the **the lunges.**  
 cough finished, which is no small ruin to  
 life, a shorter of time, & coupled with deth  
 it self, excepte cure pꝛeuent it with spede.

**The fiste.**

**And**



## A Regiment against

ulse.



As pulse of h̄ armes oꝛ legs, that  
do beat, alwaies moving the hart  
caryng vp & doune the blood and  
spirite of life: wheras the Phisician promi-  
detyly (in felyng of the) do iudge the state of  
the body: obseruyng what maie chaunce to  
the paciēt, either life oꝛ death. And in this  
sicknes of h̄ pleurisi, the pulse, as Galen al-  
firmeth de causis pul. textu. 8. thci ar quick  
and thicke, without rule, vnequall, & bea-  
teth vp and down like vnto a sawe in pro-  
pertee: swift the one waie, & slacke oꝛ stop-  
ping the other waie. Bicause the mebers  
in whom the apostumaciō is placed, is si-  
newe and skinnie, and the pulse is hard, &  
sinewy also, with cottes frō the hart. And  
the moze this dolorus sicknes do augmēt,  
with thincrease of pain, then h̄ moze cruel-  
ler the pulse do beate, both swiftlier, quic-  
ker, stronger, & vnequall, keping no time.

The tymes of the Pleurisie,  
are sower in number.

- |   |                 |   |
|---|-----------------|---|
| { | 1. Beginnynng.  | } |
|   | 2. Augmentynng. |   |
|   | 3. State.       |   |
|   | 4. Declinyng.   |   |

## the Pleurisi.

**I**n the beginnyng the accidences,  
with small paine, little ague, and  
the cough scant perceiued: and no  
spattle but thin, cold, and watric. And cō-  
tineweth but three or fower daies, accor-  
dyng to the quantitie of the matter, and  
the strength of the naturall vertues.

who so in the  
beginnyng  
the Pleurisi  
doe spit wel  
doe shorten  
the sickenes

Augmenting, when the spattle do be-  
gin to ware grosse, and in colour redde or  
greene: with increase of paine, beginning  
with signes aforesaid, and then the spat-  
tle is moiste rawe and lothsome.

The state is, when as the spattle, whi-  
che is caste forth by the mouthe, is dige-  
sted easilie spitte forth, altered in colour  
to whitishenes, and is so coated and war-  
melie baked in the breaſte, that it can not  
be increased, or grow any higher or grea-  
ter, but the matter is now spit forth, and  
readie to decline and amende the pacient.

Gal. Apho  
xij. lib. i.

But if it bee long tyme, rawe and coide,  
and the pacient can not well spitte, then it  
is perilous: and when moche watche, and  
no slepe will followe, with paine in the  
hed, rednes of the face, shortnes of breath,  
and the frensie with idlenes of woordes,

Perilous si-  
gnes to be o-  
ſerued in the  
ſicknes of the  
ſide. Reade  
Gale. apho  
Hypp. i. xi

laughyng

## *A regiment against*

fire in the  
pleuritt.

laughing and weeping coupled together,  
with sodain mutacions of the minde: these  
are perillous signes, fearful & daungerous  
to the Pleuritike man. And if a volutarie  
flure of the bely, do sodainly folowe in the  
pleurisie: or chough of the lunges, as Hyp  
pocrates affirmeth, is perillous. A morbo  
laterali vel pulmonio habito alui proflu  
uium adueniens malum. Aphorif. 16. lib. 6.

Declining, or when nature haue caste  
forthe his venim: and when the malice of  
corrupted humors, haue doen their worst,  
and are overcome by the naturall vertues  
and medicen. Then, although the body be  
verie weake, yet by little and little, na  
ture will help her self, and recouer health  
again. Note further, who so haue the pleu  
risie, and is not purged in folwertene da  
yes, the flure will tourne to sanius matter  
as Hyppocrates doe affirme: Si pleurici in  
xiiij. diebus non purgantur. &c.

And furdernore, if this Pleurisie bec  
turned into sanus, or euill corrupted mat  
ter, and digested, clenfed, or purged with  
in folwertie daies following, the breaking  
forthe of the same matter; the pacient shal  
doe



## *the Pleurisi.*

dooe well, if not purged, then shall he fall into a consumpcion: as the deuine Hypocrates saith. Quicunq; ex morbo laterali suppurantur. Si in quadraginta diebus purgantur. &c. Aphorif. xv. lib. v. Therefore, let al people beware in the declining and mending, for feare in eschuyng Scylla Charybden doe not destrote the: that is from one mischief to an other, from sicke bedde, to rotten graue.

Note also, that with ryping syzuppes or medicen for the Pleurisie: that there be no more matter made readie, to bee spitte forth, then the patiente maie well caste forth at ones, or by little and little: therefore, giue the Syzuppes, according as the patiente maie haue strength, to conueigh the same. For, like as many for lacke of ryping medicens doe die: euen so others are strangled & choked, when it stop the throte with comming aboundantly, and want strength & time, to vtter the same by order.

The Pleurisie either true or false, are in fouer sondrie bodies: and are seen by the spattle and vaine. &c. Proceeding of the greate burden or aboundaunce of humors

Prepare no more matter then maie be spette easilie forth, by little and little.

Pleurisie for wet waies,

in

# A Regiment against

In the liuer, Splene. &c. Or reume drop-  
pyng doune, into the extreme muscles of  
the brest. &c.

- i. Bloodle or sanguine sweet  
cruente spattle, with bzine  
redde.
- ii. Cholorike people, spattle  
yellowe, bzine yellow with  
greate paine and hedache.
- To the iij. Flegmaticke frothlie and  
grosse white spattle, with b-  
rine whitische & grosse, with  
lesser paine.
- iiij. Melācholike blackish spittle  
with bzine of y same colour.

Galenus de  
quatuor  
humoribus



Now sir, if this Pleurisie doe come  
of the aboundaunce of blood, whi-  
che doe errede with boilyng heate,  
so that the pacient doe spitte blood. Then  
saith Galen, let the paciēt be letten blood (in  
thesame side) that the pain maie deminish  
for the Arabians, as Auicen, Rases, Hayle  
Serapias, and also many of the Latines did  
begin the cure, to help the Pleurisie with  
blood lettynge. Where as blood doe abound  
open the vaine: Vbi Sanguis vehementer  
abundat,

Blood lettynge  
muste be on  
the pained  
side: but ma-  
ny of the elde-  
rysters hold  
the contrary.

## *the Pleurisi.*

abundat, ibi secare venam licit. But when  
the plethorick or bodie is full of euill hu- Celsus.  
mours, be taken with the Pleurisie, then Galen. li.  
it is neither good, to begin with hotte fo-  
mentes of herbes, attractions or Diles to Note.  
the sicke or painfull place. For like as the  
hotte thinges do sterc and moue the place  
euen so thei drawe more to hurte the body  
then cleanse by euacuation by the pores  
therfore, soche fomentes as are applied to  
the place, are not to be vsed, if thei doe not  
ease and helpe the paine quicklie: and so  
Hippocrates lib. ii. Vict. acut.. Therefore  
nothyng ought to be first taken in hande,  
to bee drawen forth, excepted the matter  
be before riped, and made apt to run, and  
smoke forth without stoppe, therefore the  
matter called flegmon, or an exceeding hot  
inflamacion, burnyng aboue nature, in-  
fectyng the reste of the blood: and with the  
fire and heate thereof, infecteth the whole  
blood. Nothyng is better to quenche, and  
also diminish the same soner, then to o-  
pen the vaine, that haue societie and felow-  
ship therewith: not onelic the Pleurisie is  
helped by openyng the Iecor or liuer vaine

C. i.

But



## *A Regiment against*

Galenus in *But also all burnyng agues, so it bee opened. febri* ned sone after the beginning, according to *as. i. apho.* the age, strength of the bodie, and colour *omen. 24.* of the bloode. And in this greuous sicknes, I haue good experience by my self and others, the pacient shalbe behemente drie aboue measure, coueityng drinke: in this case, there is nothyng better to drinke, then *Urtisan*, that is to saie, cleane pilled, hulled or cried *Barly* without rinde, sodden, as I wil note hereafter, and to drinke it continually twoo daies: and at night to drinke *Almonde milke* made of *Urtisan*, called *Barly water*. Or the thin brothe of a chicken, if the pacient be weake. And to wardes the declining of the sicknesse, to eate small fishe, that feede in freshe riuers vpon the stones is good, as *Winewes*, *Cudgions*, and also *Smeltes* are good meate in cleane sweete brothe. And lye vpon the side that is greued, or towarde the same, and beware of these fower thynges following, whiche are greate enemies to life. *Reade Galen lib. ii. de tuenda Sani. i. Capi.* And also fower other thynges to theim.

*Note.*

*good diate*

*i. Feare,*

## the Pleurisi.

- i. Feare, whiche choleth the harte with blood.  
ii. Ire, whiche wdrdweth the blood contrary frō the hart.  
iii. Dred, which bzigeth sodain weakenes to all the bodie.  
iiii. Care, for thynges doen and paste.  
From v. Sharpe thynges, as Vineger, or thynges bindyng.  
vi. Wine, whiche inflameth the blood.  
vii. Spise, as Peper, Graines, Ginger are burning.  
viii. Salte, for nipping and fret tyng.



These passions of the mynde, are worse then the Pleurisie it self: and the bodie beyng sicke, and ha- **Perilous**  
uyng these affections or mocions is like **Daunger.**  
fire, and gunpowder together, whiche wil make shorte woozke, soner for the graue, then for the Phisicion. Of this you maie reade in my Bulwarke, and the frutes of them. Now furder to the purpose, and cure of the body, not plethorice, or not full

C.ij. of

## A Regiment against

of euill humours. Thus you muste begin  
as followeth to helpe, if God saie Amen.

After that the vaine is opened, lette it  
bleede vntill it doe alter and chaunge, in  
to a better colour, redde and cleare, obser-  
uyng the strength, time and age. feare not  
to let boies and children blood in this case  
of fire, seuen, or eight yeres of age, some  
ounces twoo, accordyng to their strength,  
kepyng all soche as bee letten blood from  
sleepe after, durynge fower or fve howers  
after the said blood lettynge. And one great  
learned famous Doctoꝝ of this time, called  
Amatus Lucitanus of lanua, of good iud-  
gement, and great experience, doe vouch-  
my saynges to be true, for lettynge childre  
bloode. He hath written goodly bookes of  
Physicke, commendynge blood lettynge be-  
rie moche: of whiche blood lettynge, I will  
speake moze at large here folowing. Next  
blood lettynge, as Leonardus Futchius saith  
folow with a getle Clister, if nature of her  
self do not purge, going to the stole, casting  
for the excrementes, and then take heede.

¶ A Clister.

Take the leaues of Mercurie, purple  
Violettes,

etchi de  
dendis  
orbis. li. 2.



## the Pleurisi.

Violettes, Spinache, Cichorie of the garden, of eche of them one handfull, cleane Barly one vnse: seeth altogether in a iuste quantite of cleane water, vnto the thirde part doe remain in seethyng, of the which porcion, take a pounce waighte, puttyng ther vnto newe drawen Cassia Fistula, fro the cane one vnse and a halfe, and the Dilles of Chamomill, and Violettes of eche one vnse and a halfe, newe freashe butter halfe one vnse, white Salte one dragme, that is the eight parte of an vnse, mingle altogether, and make your Clister, conueighing it neither to warme, no; to cold

### Another Clister.

Take Mallowes, Blittes, Barly hulled, of eche one handfull, sodden in water till the part be wasted of this water, being strained from the herbes and Barlie, take xv. vnces, in whiche dissolve Cassia Fistula and redde suger Candie, of eche one vnse, oil of violettes. iij. vnces, salt dragmes. ij. the yolke of one Egge, & make as before.

When the body is gently eased by this Clister: then nothyng is better, then to applye a fomento in maner followyng, to

C. iij. the

*A regiment against  
the pained place.*

**CA** Fomentum.

oment oꝝ  
ashyng.



Take Chamamill, Melilote, Dill,  
the sedes of Flare oꝝ Lint, Fent-  
creke called Farnigrece, Bran, of  
eche half one hādfull: seeth these in rūning  
water, asmoche as shall suffice, a pottle if  
you wil oꝝ moze, & with a spōge hot in this  
water, often tymes applie it to the pained  
place, bothe to humecte, moiste, and make  
soft, & to open the place of the poures also.  
You maie take Wormwood, Chamamil  
Dil, Primrose leaues, Rose leaues, Flar  
seede and Melilote, of eche like quantitee,  
with Oile of Roses, runnyng water, put  
theim in a strong Ore bladder, make fast  
the mouthe with a threde, and then seethe  
this bladder in a Kettle of water, vntill it  
be hotte: then take it foꝝthe, and put it in  
a thin linen clothe, and warme laie it iust  
to the place, whiche is pained of the Pleu-  
rissi verae. But if it be not the verie Pleu-  
rissi, but windy, then make a drie bagge as  
doe folow, & warme applie it to the place.

bladder  
th herbes.

**¶** The bagge oꝝ twilt foꝝ  
the Pleurisie.

**Take**

## the Pleurisi.



Take the seede called Billiū, tares, & Brome, of eche one hand full, Salte one handefull: you maie put in Wornewoode to this if you will. Mingle them together, & twilt them in a linen cloth, then drie them to warmnesse & drines in apan, with a little stronge Vineger, and warme applie it to his side. Of this read Leonellus Fauētinus, & Leonardus Futchius, in their wholesome learned regimētes of healthe, or medicens. And old Hyppocrates. ii. rege. acuto. cap. iii. many doe vse to drawe forth Sanius matter by boryng, but yet let it ripe first. Note also, that Heben mesueus saith to bore, doe nothing els, but to draw euill matter from the bottome of the stomacke, vnto the skin, & that is perilous so to do, as many rashe Surgions, through the counsell of the like Physicians, do vse thesame. And except y body be made clerie firste by purgung, or blood letting, boring do bring euill matter to the pained place, & there do encrease & multiplie the pain, causing the dolor to be the greater, to the perill of life.

Furdermore, in this daungerous sick

C. iij.

nes

A good saying of Met  
for boryng



## *A Regiment against*

nes to mankinde, wherof a greate nōber  
haue perished, many yerres past, & daily do  
and hereafter shall: bicause thei neither do  
well cōsider the causes, signes cure, diat, &  
Symptomata oꝝ mischief that maie folow  
as the Perepneumonia that is thinflama-  
ciō of the lunges, with a sharpe feuer, and  
shortnes of bzeath, thzough ȳ hot burning  
apostumaciō, bred in the lunges, of blood &  
choler, dziness of tong, lacke of slepe, with  
swelled iyen, lothsomnesse of meat, & con-  
sumpcion at hand. In this fozsaid Pleurisi  
I do say, which is betwen y. extreme fires  
oꝝ perilous rampyng Lions: many pretie  
Phisicions do step to the doze, & beate the  
dogge with the next staffe that cum to hād  
hand ouerhed, happy man by his dole, god  
sende their patientes good luck. Foz, looke  
what medicen thei haue moste gain by, oꝝ  
that cā purge most quickly, no furder thei  
wil go, thei wil not set a new vessel abzoꝝch  
as long as thei haue old in stoze: let ȳ sick-  
nes be what it wilbe, foz money sake, thei  
care not, whiche ende doe go fozward thei  
will vtter their Diacridion, Scamony. &c.  
Thei will be their own Apothicares, and  
sum

at the as-  
umaciō in  
lūges is.

e salue foz  
ry soze.

acridion  
ic kill ma-  
one.

## *the Pleurisi.*

sum of these are suffred to poule & practise, Chaunce  
to the hurt of many, & help of none, but by medlie,  
chaunce medly, or good hap or thei wist. And  
ther would do good, gratis to the common  
people, which people ar in extreme pover- Charitee t  
tie, bothe accoꝝdyng to charitee & arte, and help at ned  
finally, permissiō of the late souerain and King Hēr  
mightie pꝛince, kyng Henry theight. An. pꝛouidēce,  
no. 34. and that act sins was not frustrate, Phisicion,  
but stād in good effect at this daie, not one punish off  
ly to punishe thē, whiche liueth by secrete dours, and  
spoile, & vnder the name of Phisicians, do maintain  
hurte & hinder the ignoꝝaunt poꝝe people. charitable  
But also quietly to suffre them, whiche of  
charitee do help soꝝes, agues, stone. &c. Pet Stumble  
these stumblers at strawes, & leapers ouer at strawes  
blockes, doe not a litle bere them selues,  
swelling & panting foꝝ pain, cryng as the  
Pharises did, nos legē habem⁹ et secundū  
legem debet soluere, quia medicum se fecit.  
And who so do minister Phisicke without  
our licēce, shal pay foꝝ euery moneth. v. li.  
And thus thei would byng a liberall art  
into bondage to thē, which are not of their  
Fraternitē, noꝝ yet offende the lawe: this  
is foꝝ the exceadyng affeccion, that thei  
C. v. haue

## A regiment against

that thyng  
beste belo-  
among  
citizens  
physicians.

the miserie  
pooze peo-  
ple, in the ci-  
ty, and other  
places.

many Doc-  
tors chari-  
ties to the  
pooze people.

haue to golde, whom thei dooe loue with  
all their hartes, and siluer as their selues,  
more then to haue desente, conrelie, and  
charitable orders. It is thei that doe abuse  
their pooze neighbours, not helping them  
that are in sicknesse, soznesse, and extreme  
heuines: wapped with many calamities  
as ardent feuers, Pleurises, replecions of  
humours, Swellynges, Wenues, small  
pore, fires, whiche haue not to helpe the  
selues in Physicke, for counsaill or medi-  
cens, either to Doctor, or the Apothecarie,  
I meane none, that either are releued in  
the almshouses, or Hospitalles. &c. But  
a greate number of pooze Citezens, and  
straungers dwelling in pooze houses, ha-  
uyng nothyng to take to, but in a maner  
for want of health and wealth, the bagge  
and the staffe at hande: hauyng also pooze  
young childzen sicke by them, with small  
comforte, either with meate or medicine.  
I dooe see no Doctors Deules at their  
doores. In this respecte, and to none other  
ende, I haue vsed Physicke to them that  
are in this case, because I can not spinne,  
or goe to plough; as for the riche, I doe co-  
mende



## *the Pleurisi.*

mende them to the Doctors, and the great learned menne, as beste worthie thei are: bothe to receiue rewarde and honoꝝ, yea, of kynges, as it is wꝛitten. Honora medicum propter infirmitatem, etenim illum creauit altissimus, a deo enim omnis me-

what is de  
for the ph  
sion.

dela, & a Rege accipiet dominationem.

And as for the pooze, if thei call vpon God and bee pacient in the tyme of trouble, he will deliuer theim, and helpe theim, and heale their sores, and be their defence. To

Psalm. 1.

conclude with enemies, like as of late I haue builded a boke, called a Bulwark, euē so now I dooe perceiue, there is an assalte and battrie prepared, to ouerthrowe it by flaunder, with euill wordes, to the, whiche giue them credite: yea, of them, which are compted moze learned then wise (Ah? Periant verbis qui credula pectora fallunt.)

The greater  
clarks are  
not commo  
in the wisel  
menne.

But because I am warn'd, I will be armed, in the defence of the same: seing it was mine owne trauaill, & none others, I will also kepe watche & ward al this Winter, and make trenches for the same with my poze pen. And these medicens for the pleurise, are the firste part of my water worke

aboute

## A Regiment against

Bulles  
of health

aboute my saied Bulwarke: whiche I will garnishe about, with a strong coutermure and within shalbe raised a mightie mouite called Health. Wherupon tharmes of old Hypocrates, Galen. &c. shal stande: their coates and colours. I wil aduance my pē in their defece, against any that of arrogāt malice shall wꝛite any thing, repugnante against my pꝛꝛ trauell, pꝛofitable to a pꝛꝛ blyke wealth. So long as I with aucthoritie shal pꝛocede, folowing them that haue knowlege, and experieñce of old, and not of curious, fine, golden, money louers, which can picke out of pꝛisettes to moche gaine. And when I doe erre, I will be reformed by the most auncient also, which haue left their iewels behind thē. As Gal, Paul. &c. And of non that withbackbiting, or bꝛauelyng, shall dispute, obiecte, replie, or iudge againste me of malice, like skoldes. Thus wishing moche health, & small occasion of Phisicke (but Diat, Quiet, and Merimā:) and where verie nede is, to vse Phisicke, and not for euery trifile. And vnitie emōg all people, good medicenes to helpe the sicke, recente, newe, cleane, ministered,

diat, Quiet  
and Merimā  
see good  
doctors, and  
not coslie.

## *the Pleurisy.*

red, in place, proportion, tyme, quantitie,  
and qualitie. &c. Prefarryng charitie be-  
foze lucre, no disdain, good wordes, loue,  
frendship, and quietnes: no bzaulyng, as  
among beggers at a dole, for the spoile of  
sicke, or ded mennes goodes, but to be sorry  
for the sicknes of the people, & glad of their  
health, despising no mānes gift, or know-  
lege. And thus I doe ende with the Phisi-  
cians that ar to hot, I meane not the gētle  
and now to the ointment for the Pleuriti.

**¶** A goodlie ointmente  
for the Pleurisy.

**T**ake the oiles of chamamil, swete Leonellus  
Almondes, white garden Lilies, Fauentinus  
of eche thzee dragmes, new freshe de meden.  
butter without Salte, Capons greace, of morb.  
eche two dragmes, the muslage or water  
in the seedes of Fenegrece, Flare, & Mal-  
loines, haue stande by the space of two or  
thzee daies, and then sodden, and beaten  
in a mortar, and with a pece of newe wax  
put all into a little pan, vpon a softe fire,  
and then keepe it in a bore, to the vse, and  
to an oint the pacient, where the pricking  
grief or paine is.

Mon.



## A regiment against

Montanus Ointment.



Take the oiles of Chamomell, the white Lillie of the garden, and red Roses, of eche of these oiles one vnice, the fat or grece of a Goose of thesame yere, halfe one vnice with a litle Ware, mingle them together and melte theim, and a nointe the pained place: the grece of a Goose is put to, for the penitracion or quicke enteraunce. For, it will enter into the skin soner, then any other fatte or grece: and to a nointe all the whole bzeast: take oile of bitter Almonds and Goose grece, of eche one vnice and a halfe. But saieyth Doctoꝝ Ihon Baptiste Montan, take hede that no moze be resolved at ones, then maie be easely cast forth by spettyng, for feare of sodaine death, by chokyng or stranglyng in the throte.

¶ An other woꝛthie ointment, called

Vnguentum Resumptium

for the Pleurisie.



Take clarified barowes or yong hogges grese three vnces, the grese of Capons, Geese, & Duckes of eche twoo vnces, greene Slope halfe one vnice  
the

oannis  
ptis. Mo  
ni de mor  
Seuri.

good oint-  
mente,

## *the Pleurisi.*

the oiles of Chamomill, Ysoppe and Dill,  
of eche twoo vnles: freashe newe Butter  
without salte one pounce, white virgine  
Ware fire vnles, the Husleues, of Gum  
Tragacanth, Quinse seede, Flare seede,  
Mellon seede, gum Arabicke, of eche halfe  
one vnse, and make this ointment, as the  
other aforesaid, and often anointe the pa-  
tient. This is an excellent ointment, and  
of a singuler vertue, and doe moche plea-  
sure: and cōpted for a iewel among Physi-  
cians, and the Apothicaries, at this time.  
When in this sickenes, and also in all o-  
ther sharpe hotte feuers, the patiente tho-  
rowe inflammation, heate, drynes, and want  
of slepe, can take no reste, but still tossed  
vppe and downe, from place to place, from  
bed, to bed, to seeke ease and can not finde  
it, as though the place would helpe (when  
often tymes no more helpe come thereby)  
then in the streames of the Sea, whē chol-  
ler moueth vomites, the goyng from the  
Shippe, to the Cocke boate, and from the  
Cocke again to the Shippe, will help and  
ease the sick mariner. In whō bitter chol-  
ler, with paine in the stomacke, and heate

What daun-  
ger doe com-  
for want of  
slepe.

Example.

doe

## A Regiment against

doe abound, and still continue, & for want of slepe, and lacke of quiet reste, the paciēt is in daunger of a frensie, or death, because the senses be not perfectly bound by slepe, Aristotle saith. Somnus est ligamentum omnium sensuum, and furder, slepe is rest (saith he) giuen to liuyng creatures for their health. Somnus est requies data animalibus, propter salutem eorum. Therefore, thei can haue no healthe, that wante reste or slepe: but all thinges contrary to healthe, whiche is sickenes will followe. Now, to reconcile slepe, like as Diacodion, and the Syrruppe of white Poppie, Barly water, and the Syrup of Violettes to bee drunke, are verie good inwardly. Euen so, a frontary made and applied to the forehead and temples, is verie good to be made, in this maner.

¶ A foreheadde clothe,  
for slepe or rest.



Take redde Roses, Violettes, the Rose of the water, Melilote, Lettices, of eche a like quantitie, as half one handfull or lesse, the sedes of Lettices, white Poppie, and white Henbane,  
some


for to bring  
epc.



## the Pleurisi.

Some will put in, some of the cold seedes, Petrus C  
of eche of these that I haue named, halfe. i. tius For  
dragme, that is the. xvi. parte of one vnce. læ remec  
You maie put in a little Dill seede, to co-  
fort the brain: braise al these together, then  
put them into a verie soft linen cloth. xi.  
ynches longe, and thzee ynches broade,  
and twilte it, and applie it to the sozehead.  
You maie take the oiles of water Lilies,  
Nightshade, Poppie, Rose water, Vine-  
ger, and womannes Milke, dippe Flare  
therein, and binde it to the temples.

### ¶ A plaster for the Pleurisy.

 Take the rootes of wilde or fielde  
Hallowes, the grese of a hogge,  
a Fore, a Goose, and a Ducke, of  
eche one vnse: freashe Butter, and Tere-  
benthin, of eche halfe one vnse, the fat that  
is gottē from wolle sire dragmes, the oile There is a  
fatte sodden  
from wolle  
of Dille halfe an vnse, the marowe of the  
Deres legges, and Calues legges, of eche  
halfe one vnse, the pouder of the seedes of  
Flare, Fenegrece, and Bale berries, of  
eche thzee dragmes, and eight Figges,  
beaten all in a morter. Then put all to-  
gether in a pan, puttyng thereunto some

D. i.

Warc,

## A Regiment against

Warc, to binde it together, and stirre it with a sticke vpon the coales, and then take the whole, or parte thereof, and spzed it vpon Leather, and couer it with silke, and brase it with threde, like a twilte, and applye the plaster to the pained place close.

¶ An other emplaster.



Take the flowers of Chamamill, Bagle, called the Cowslippe, the toppes of Dille, of eche halfe one

handfull, Flare seede, Fenigrece seede, of eche thre dragnies, Dille seede halfe a dragme, Barly meale halfe one handfull, seeth all in sufficientie quantitie of water, untill it come to the thickenes of Honie.

Then put into this same, the oiles of Dill and Chamamil, of eche one vnse and half then seeth it softlie againe: then put in the yolkes of twoo Egges, and a scruple or penie waight of Safron in powder, temper all together, and make a plaster with Leather, linen, or silke, as aforesaid, and warme applye it to the sicke place, after the ointement.

¶ Furdermore, now when this sickness whiche is knowen by the signes, doe encrease

echi.de  
den. li.2.

## *the Pleurisi.*

crease untill the fowerth daie, if the patient be not letten blood in the beginning, as commonly many Physicians, doe cause blood to be letten in the Basilica vaine, on the opposite or contrary side (then lette the patiente blood in the Cephalica vaine, or Vena interna, on the same side wheras the pain is. Some of the Arabians would neuer let blood, untill the matter were firste digested. But in the meane tyme, because the blood, whiche still doe remain within the bodie, doe tourne into the worse part, increasynge the flegmon apostumacion, or uerchargynge nature: not onely through putrifaction, destroyeth the bloode nutrimentalle in the vaines. But also the pure blood vitall in the harte, and arteres: that finallie, the whole hermonie and partes of the bodie, shall sone bee dissolued, and tourne to duste. And why? For, because blood is not lette forth in due tyme, so abounding. And furder, in the beginning of this great heate, the bodie is stronger, and the blood thimier: and then the blood being letten forth, shall quenche the heate and burnynge, & pzeuent that euill that might

Prolong not  
to be letten  
blood.



## A Regiment against

One member  
will help eche  
her.

insue, by the tyme of continuance. Per-  
case one be letten blood, on the contrary o-  
posit part: as whē the dolor is on the left  
side, to let blood on the right side, doe this  
help, ye forsooth saith a great sort: the strō-  
ger is bounde by the Lawe of Nature, to  
help the weaker, among men, whiche are  
seuerall bodies. Moche more wil eche mē-  
ber and part within the body, help eche o-  
ther: as the whole hand o- legge, will help  
the wounded hand, o- legge, & draw from  
the weaker part to the stronger, to help it  
in daūger, with many mo reasons, whiche  
I do leaue to a lege. Bicause I wil neither  
seme to be arrogante, no- repugnaunt a-  
gainst wisemen in this point: but accor-  
ding to my poore talante, will write thin-  
ges to profite (truly) with plainesse the cō-  
mmon wealthe withall, and to eschue idle-  
nes of tyme. And finallie, to gratifie my  
frendes. For whose sake, I will go furder  
to seke for poore peoples health, to enlar-  
ge this booke, if it shall please God.

And now concerning blood lettynge,  
that worthe p-resent helpe in a Pleurisie:  
wherof hetherto I haue spokē. Whereas

as

## the Pleurisi.

as many wise re. i. with Dialectical argu-  
mētes, Logically can reason, pro & contra  
in this matter. But to the very matter in  
this pointe I will begin with nature: se-  
condly reason, thirdly authoritē, to proue  
to be letten blood on the same side, whereas  
ypain is placed. First nature wil not hurt  
her self, but nourishe, comfort, make strōg  
and defende her self. As example, no na-  
turall man will poison hymself, to plea-  
sure an other man withall: no reason can  
proue it good, nor authoritē confirme the  
same desperate parte to be honeste. Euen  
so within the bodie, to drawe the bene-  
mous corrupted vicerate poison, placed in  
the lefte side (with festred Melancholy) in-  
to the right side beyng cleane, feeling no  
prickynge, it is nothing, but to mingle all  
the poison together. And whereas the strō-  
ger side was well and cleane, to defende  
death: and helpe the parte beyng weake  
(not by attracciō or drawing) but by strōg  
force of nature, to expulse the venim, and  
put it forth by Sanius matter. Howe it is  
become captiuatē, taken, and destroyed,  
and no moze can helpe, or ertinguishe the

Nature.  
Reason.  
Aucthoriti

what peril  
to bee lette  
blood on th  
contrary si  
in the Plei  
riti.

## *A Regiment against*

ardente or hotte soze, or Apostumacion of the Pleuriti, on the contrary parte: then if Boles Church, when God did sende fire from heauen, the Weste ende beyng of a fire, might haue been the cause, to haue quenched the South ende, whiche first began, after the Steeple was burned. No good reason would proue this true, but rather to haue begun with the first cause, matter, and place, to haue quenched the fire, where fire was firste: and not to haue drawn fire, from ende to ende. For, fire of his owne nature, if he be suffered, will bee a cruell conquerour, and an euill maister, but it is a very good seruaunt, if it be kept in obedience. Euen so take example of hot Biles, and burnyng Phlegmons, placed in the lefte side: or so of the contrarie side, but beginne at the nexte vaine, as the Interne or Liuer vaine, on the same side infected or soze, and there the foule bloode with euill matter, will estesones come forth, and health will folowe, by Gods grace. But on the whole side, good blood will goe awaie, whiche is the chief frende to nature: and then nothyng is left



## *the Pleurisi.*

In the common wealth of the bodie, but a  
moste cruell enemye to life, euen Sauus, *Make m*  
stinkyng, and venime poison. This is an *of good b*  
euill chaunge, to expulse a verie frende,  
and retaine a deblic enemye: and this shal  
suffice ath tis presente, whiche is not re-  
pugnaunte to nature or reason. And for  
authoritie in Physicke, who euer excel-  
led the spryng, and moste famous foun-  
taine of Physicke, Hyppocrates that was *4. victus*  
this man: whom in this pointe we muste *cut. 67.*  
followe. As who so haue the Pleuriti, he  
doe commaunde to open the vaine, called  
the inward or liuer vaine, on the same side:  
and this manne was the moste graue au-  
thour. And next and beste after him came  
Galen, whiche saith, when flegmon is  
drawen towardes the liuer. &c. Then open  
the liuer vaine, for all the vaines haue so-  
cietie, and being with the same. He spea-  
keth of the inward vaine, because it is nere *Ther. me-*  
to the place affected or sore: and this shal *thorcap. x*  
suffice, for the place of the bodie, whereas  
blood shalbe let. And now doe followe so-  
me intencions, good to be obserued in  
this case.

## A regiment against

- 1. Repletion of the bodie.
- 2. The matter corrupted.
- 3. Where the paine is, as harte and hedde.
- 4. Retencion of blood, in any other place.



Repletion without purgacion, doo-  
bryng matter to corrupcion: The  
remedie shall followe repletion,  
and corrupcion, are causes to paine: and  
medicene accordingly shall helpe the same  
paine. Retention is, when any haue the  
Pleurisie, as men, whiche haue the run-  
nyng of the Emorodes by custome, and ar  
stopped, and at that time is smitten with a  
pleuriti. Or a womā being stopped of her  
menstruall sickenes: then what vein shal  
be opened: Onely the Saphenæ vein: and  
wheras these .ii. signes, as Hæmorrhoida  
lis aut menstrualis in muliere non occur-  
runt. Then in the Pleurisy lette blood in  
the Interne or liuer vaine (as I haue said)  
euen vntill the foule bloode dooe passe a-  
waie, and the cleane blood appereth, and  
not to slepe for fouler or five howers after.

And

made  
uicen. Cas  
on. 4. ca. i.  
lias cano-  
41. cap. i.

lood let-  
ng how  
oche.

## *the Pleurisi.*

And if in blood lettynge swoynge do come  
called Lipothimia, whiche is easier, and is  
not vtterly depriued of feces, as Syncope  
is, whiche is the image of death: it is no e-  
uill matter in this returne of good blood, <sup>Swoynge</sup> in blood let  
and parting fro euill blood. But although  
Galen doe bid that old men and children,  
should not be letten blood: the one for the  
tendernes and youth to weake the bodie,  
whiche is but yet verie feble, and bleode  
the chief staie to life. &c. And the other cold  
old, and declining towarde the ende, ha-  
uyng nothyng to help but blood, which is  
warne and moist of temperament. Yet in  
this cause of the Pleuriti, the aged is pre-  
serued, and the children helped, daiele ex-  
periēce doe proue thesame. Doe not blood  
by the instinction of nature, in soche hotte  
causee breake forth at childrens nostrils  
to saue the life: Doe not nature here help  
her self: Why then, should arte bee slacke  
to euery age, according to the persone, dis-  
ease, complexion, place, time, and measure?  
Did not that famous authour Auenzor  
the Arabian, a greate learned Physicion,  
let his own sonne blood, hauyng the pleu-

Swoynge  
in blood let

Leonard  
Futchi, in  
medicina  
li. ii. Secli



## A Regiment against

riti, beyng but thre yeres olde : boies or  
wenches of v. vi. viij. or. viij. yeres olde. &c.  
In this case maie blæde. iij. or. iiij. unces,  
or in any other hotte greuous sickenes in  
the beginnyng. As for the tyme of blood  
letting, the morning is beste. And the good  
aspecte betwene the Moone and Venus,  
not combaste, al is good to be letten blood  
in: or when the Moone do not gouerne the  
meber that is opened. But in soe sharpe  
sicknesses, or euer the Moone come into a  
good place, the paciēt maie be placed with  
Placebo: Quod modo fuit ægrotus. Iā ia-  
cet ille cini: Therefore, p̄ferre the tyme  
of sickenes, before the course of Moone, or  
starres, yet bothe would do wel together.

Often tymes this Pleuriti, haue ioy-  
ned vnto it, or the Symptomata folowing  
it: the cough or apostumacions of the lun-  
ges, the remedy of this pleurisy, as I haue  
inritten, wil help thesame cough. But we  
do se often times, the sicknes of the lūges,  
haupng no Pleuriti before it, then it is  
verie perilous also, and consumption doe  
folowe it. In this case also, these medicines  
contained within this regiment, are very  
good;

the sicknes  
the lunges  
helped w  
medicines  
the Pleu-

## *the Pleurisi.*

good: Furder, what remedie if the Feuer  
Pestilent, be concurrant with the Pleuri-  
ti, with extreme heate, hedache, vnpaciēt,  
with Pestilent humours stopped, hauing  
no exaltacion oꝝ smoke, to clense them out  
withall, corruptyng the bloode, and foule  
grose vzin. &c. What remedie then: Thei  
are bothe to bee helped. By what meane:  
Onely to take awaie the cause, & then the  
effect will sease. By what reason: Onelis  
by blood lettynge; but if the patient be stop-  
ped in the belie, must ye begin with blood  
lettynge then: In no case. But first relaxe  
oꝝ ease the belie, with a lenitiue oꝝ easie  
clēsyng with Calsia Fistula, newe drawen  
from the Cane oꝝ Rode, mingled with su-  
ger, eate thesame, and folowe with blood  
lettynge. But what if that blood be not let-  
ten, in the beginnyng of the pestilēt feuer.  
What then: Shall the vaine be opened oꝝ  
no: So saith C. Galen. xi. Metho. non enī  
curamus putridinem nisi sanguinem serue-  
mus. We doe not hepl the corrupted mat-  
ter, except we maie kepe good blood in stoze  
that is, whē the matter is turned to stinke  
and putrifaccion, hauyng but little good  
blood

Signes o  
Pestilence

First purg  
by stooles, th  
let blood.

## A regiment against

is good to  
letten blod  
he Basili-  
dain, in the  
sinnyng of  
pestilence.

considera-  
after blood  
tyng, to a  
die, whiche  
not clene  
rged.

bloode leste. But in the beginnyng, as I  
haue saied, blood lettynge is good, for then  
by the extreme heate is quenched, and the  
putrified matter, or stinkyng soze, shal not  
tha increase. The matter being thus par-  
tly digested, as appereth by y<sup>e</sup> urine which  
is declined frō the flamynge, grosse, red co-  
lour and stinke, and is become thinner, to  
better substance, contentes and residence  
orderly in the bottome. &c. And the paciēt  
towards amendement is good. But if the  
patient, accordyng to the cause Antecedēt  
haue yet euill matter, whiche is neither  
purged by Clister, spittynge, ointmente, or  
blood lettynge, if then necessitee dooe v<sup>2</sup>ge  
the matter, then the daie after bloode let-  
tynge: let the patiente drinke this medicine  
followynge, if thei bee riche, for the saied  
drinke is costly, and poore people haue lit-  
tle money God helpe.

**T**he drinke to eradicate the  
cause Antecedent.

**T**ake Violettes, Maidenhere, Bu-  
glosse, of eche halfe one handfull,  
Resings of the sonne w<sup>th</sup>hout sto-  
nes, white Sanders, yelow Liqueris ra-  
sed,



## *the Pleurisi.*

sed, or cutte in chippes, of eche halfe one  
vnce, Scabell. viij. Iuiubes. x. clene Bar-  
ly without huske, clene hulled and beatē  
from the rinde, halfe one pounce or lesse.  
Seeth thē in clene water, a good quanti-  
tie, vntill the third part do remain or lesse.  
From thre quarters, vntill one quarte do  
remain, then let it stande vntill it be cold, A goodly  
and straine it, in whiche dissolve. x. drag- ging drink  
mes of newe drawn Cassia Fistula, or ta-  
ken from the cane: or clene white Manna  
of Chalabzia, the same quantitee, of the best  
Khabarbe of Alexander one dragma and  
halfe, Spiknard, Graines. v. Diaphenico  
dragma half, pare or slice in the Khabarbe  
and put all together in a close stone vessel  
duryng seven howers. You maie putte in  
the water of the decoction of Violettes, or  
stilled Violettes vnto it, a little quantitee.  
Then straine it strongly for the through a  
strainer, and put vnto this purging drink  
halfe one vnce of the Syrup of Violettes,  
and drink a good draught of it in the mo-  
nyng. But for the weaker stomackes.

Take Cassia Fistula one vnce, Dia-  
phenicon two dragmes, Liqueris or Bu-  
glosse

## A Regiment against

glosse water five vnces, mingle all together, and let the pacient drinke. Some doe put into the brothe of a Chickin, half one vnce of freshe and the newest Scene of Alexander, and Resinges of the Sunne, takinge forthe the stones, and no Salt. And this brothe is good, and not costly: but the foresaied porions be of goodlier effectes.

### CA clensing or mundification.



After euacuacion, this mundification is good, to bee dronke euery daie: clene Barly without huske or rinde, half a pound clene scraped, and fine chipped or cutte yelowe Liqueris two vnces: if you can get Schesten one vnce, putte ingraene Violettes, or els kepte drie, halfe one handfull white Penidis, Sugar Candie white, and gum Tragacanth, of eche one vnce and a halfe. Clene Conduite or runnyng water ten pintes, and the water of Violettes two quartes: Serth all in a stone potte, untill the third parte doe remaine, then straine it, and reserue it to vse. Surely a Prisan made of clene Barly, Melle water,

## *the Pleurisi.*

Water Kesynges without stones, Lique-  
ris, Mellon seedes, and white Sugar can-  
die sodden together, is of greate comfort,  
efficacie and strength in this case, or in any  
other perils of the lūges. As for the Prisi-  
of Barly water, Sugar candy Anisseedes  
Kesynges. &c. Thanks be to God, most  
people can make it, and yet wente neuer  
to moche Whiske Schoole for the matter.  
Barly water excelleth in vertue.

¶ A goodlie Lohoch  
to licke vpon.

**I**n the beginning of the Pleurisi  
if the matter begin to flowe. Thi  
take the electuarie Diatragacan-  
thi frigid dragmes fine, Penidis, Rohait  
Sugar candie, of eche three dragmes, the  
Syrup of Malden beare, of white Poppu  
and Liqueris, of eche halfe one vnce, min-  
gle all together, and put them in a clos  
pote, or a glasse, then make cleane a Li-  
queris sticke, and put into it the same stick  
and licke of it often tymes: If the matter  
bee flowyng, you maye put in Diaris lū-  
plex one vnce.

¶ A Julep for the same.

Tak



## A regiment against



Take the waters of Vngula, called Horsehoue, or Tussilago, called commonlie Coltgrasse, of Violettes, of the seedes of Pompon, Melon, Gourde, and Cucumer, of eche a pounce. And you maie make halfe of eche, put therunto for the greater quantitie, vi. ounce of the Julep of Violets, and three ounces to the halfe parte, the Syrup of Iuiubins sower ounces. Seeth all together in a close stone pot, couered with past upon a softe fire, leaue a hole in the coueryng, puttyng in a sticke, and stirre it halfe one hower. You maie put some Syruppe of Liqueris if you will: kepe this to vse to drinke. iij. or. iij. sponfull at ones, after you haue drunke your mundification.

**A Syrup verie good.**

Take Well water sower poundes, the flowers of Violettes, two ounces & halfe, scraped Liqueris, white Poppie, of eche halfe one ounce, the seedes of Quinces, Mallowe seedes, the seedes of Mellons, Citrons, Gourdes, and Cucumers, the rindes being taken awaie: Purflen, gum Tragacanth, gum Arabicke, of eche

## *the Pleurisy.*

the thre vnces, let them be tempered together, and sodden in a Tinned potte, or a stone vessell, vntill halfe be waisted, then let it run through a strainer, then putte in white Sugar, and seeth it lightly againe, in the end put it into a pet, glasse, or soche like. And this is an excellent syzup for the Pleurisy, or any sharpe, hotte sickenes in the lunges, commyng of the cause Antecedent.

### ¶ An other good drinke.



Urely, many greate learned wise & plain poe men, haue giuen vnto their patientes, twoo, thre, or fower vnces, of clene Flare, or Linde seede Mille to drinke, with a little powder or rasyng of a Bores tusch: it haue vertue to dissolue spedely. Also it is not costlie, but yet a little noysome, Iohn B. Montan, a greate Ioh. Bapt learned Docto, and Leonellus Fauenti Montan. de nus, with many moe, did vse this to their paupere pooze patientes. pleuritico.

### ¶ Almonde milke.

**T**ake, swete Almondes, blanched in clene water, puttyng the blanched seedes of Mellōs, Cucumers

C. j. and

## A regiment against

and Citrons, Stampe the in a stone mortar  
Then seeth theim in Barly water (that is  
a tpisan made of Barly, and Liqueris sod-  
den together:) of this make your Almond  
Milke, puttyng white Sugar Candie, oz  
Penidis, this is a good Almonde milke,  
beyng sodden vpon a softe fire, in a siluer  
stone, oz well tinned vessell, and first well  
strained into thesaid vessell, then drinke it.

### ¶ To cure the Pleuriti

Non vera.



He cough but verie little, and the  
paine not so greate, as the verie  
Pleurisy haue: to be letten blood,  
to haue warme Baye Salte applied in a  
bagge vnto the place is good: so is a pla-  
ster made of the pouder of Malloves, lint  
sede, Fenigrece sece, herbe Grace, & freshe  
Butter, mingle al together, and with vn-  
washed Tull, spzed vpon linnen, laie on  
these thynges, & couer them with an other  
linen clothe, then twilt it fine, & make it  
warne betwene two platters, and applie  
it to the place, wherein moste grief is, you  
maie put to this a little strong Vineger.

¶ A drinke.

The



## *the Pleurisy.*

**T**he pouder of Crabbes iyen, or the iyen of Creuises, sodden in the decoction of Peache leaues, or Peach leaues stilled, drunke warme is very good in this perill of the false Pleurisy.

**C**ointment for the false Pleurisy.

**A**point the place pained, with oile of Spicke, and with the pouder of Safron, verie warme: these are medicens of greate vertue and strength.

**A**n other verie good drinke.

Take cleane greate Kesynges well

**T**washed, take forth the stones one

vnce, fat Figges. x. Iulibes, and

Sebesten, of eche. viij. in nomber, Maide

here, Violette flowers, Betonie, Hartes

tong, of eche half. i. handfull, cleane scraped

Liqueris one vnce, the seedes of Fenille

and Anisseedes, of eche one dragme, the

leaues of Sene of Alerandria, and of Po-

lipodie of the Oke, of eche one vnce: some

will put as moche moze, for strong people

Iris, or flower de Luce rotes one vnce

Turbith cleane chosen at the Apothicaires

half. i. vnce, white Ginger. i. dragme beat

the harde thinges into grosse pouder, then

**C. ij.**      seeth

Iulibes &  
Sebesten,  
at the Apo-  
thicaires.

## *A regiment against*

seeth all in a cleane stone pot, with cleane water a good quantitee. Seeth all vntill the third part doe remain, then let it stand close, vntil it be cold, then strain it: put into this the Syzupes of Liqueris & Ilope, white Sugar, and honie of Roses, of eche i. vnce. Of this the paciēt maie take frō. i. vnce, to. iij. atones. Leonellus a great learned Doctoꝝ, haue cured many one w<sup>th</sup> these ij. medicens folowing, from the Pleuriti,

### ¶ A medicine.

e meden  
s morb.

Take the thistle called our Ladie thistle, or saint Marie thistle, because it is in greate strength at that time: and the lesser Salge, of eche one handfull, boile them in a good quantitee of water, vntill halfe be wasted, thā strain thē, put into this water that doe remaine, a good quantitee of the Syrupe of Scabios, and drinke it.

### ¶ An other.

Take the stilled waters of salge, herbe Grace, called Rewe, of eche a quarter and halfe quarter of one pounce, in which dissolve Theriaca magna, and Mythridatum of eche halfe a dragme, giue the paciēt of this thre vnce at ones to drinke.

Take

## the Pleurisi.

¶ A good pouder.

**T**ake dried young Fflope, a dragme in fine pouder, Yellowe Liqueris scraped, and finelie shzed, oz cut in smal peces oz chippes, Aniseedes one vnce Fenill seede, Quinse seede, of eche twoo dragmes beaten together, the sweete precious wood called Aloes, white Saunders the roote called Chinus, and Sinamon, of eche a dragme: the rasynge of Juorie a dragme, Hozhound, Margerum, Enulacampana, Trins, of eche halfe a dragme, white suger Candie twoo vnscs oz more, beaten as small as Baie Salte, and tempered altogether, and eate of this befoze and after meate, a Frenche croune waight.

¶ A gargarisme.

**T**ake often tymes into your patientes mouth, whiche you shall see in this hotte sickenes, foule teeth the mouth, lippes, and pallet furred with filth, the tongue sodde into blacknes: then let the sicke bodie haue his mouth clensed and washed, with Barly water often tymes, and with a sticke, whereupon is fast knit a little roule of linen, oz a litle pece of

A good pouder against the paines the stomack oz sides.

A gargarisme in the tyme the sicknes the bzcalte sides.



## *A regiment against*

a Sponge, wherewith rubbe the teeth, gums, and tongue. And also cleanse or scrape the tongue with the backe side of a cleane knife, or an instrument made of a thynne white sticke, and let hym gargle, Plantē water. iij. vneces, Diamozon, and Honie of Roses, or eche. i. vnce, cold often times.

**I**f the lare doe take one  
in the Pleuriti.



Take Barly water, or Almond Milke, wheren Gum Traga-  
canth, gum Arabike, Planten  
or the flowers of Pomgranet-  
tes, whiche the Apothicaires haue in store,  
called Balauſtia, of ech of these to this Pti-  
san or Almond milke. i. dragme to a pinte  
Seeth them in a close vessell, then straine  
them: and this is in this case, a goodly  
drinke and also for all fires.

**C**A diate towardeſ health.



Beware of coldnes, bothe of the  
aire, as mistes, winde, thin clo-  
thyng, vnclene lodgyng, with  
open windowes in the chamber,  
or lying on the backe, or nere the ground,  
but vse sweete warme aire, with a small  
fire,

## *the Pleurisi.*

fire, not nere at hand, it wil help the mat-  
ter to ripe: whereas coldnes will binde oꝝ  
dꝛiue backe the matter, and kill the paciet  
sodainly. Suppe clene bꝛothe of Chickins  
eate but little, and ofte. Couite to slepe in  
the night, fire oꝝ seuen howers: foꝝ slepe is  
a greate friende to nature, if slepe cum not  
in the night, then refuse not sleape in the  
daie, sitting in the chaire, with the hed vp  
right after meate two howers, walke not  
moche vp & doune. Foꝝ reste with warme  
nelle, is a greate nourisher of the humers,  
specially blood and choller: be rather lara-  
tue on the daie, thā in the night. Beware Care.  
of carefulnes foꝝ woꝝldly thynges: looke  
not into the glasse of desperacion, with a  
gonie and heuines of minde, hope euer foꝝ Proue. xiii  
the beste. Foꝝ a good stomacke dꝛiueth a, and. xviii.  
waie many disease:s but whē the spirit is Eccle. vii.  
bered, who maie abide it. A merie hart is  
the life to the bodie. But rancoꝝ cōsumeth  
the bones, heaui nesse doe bying sicknesse:  
and thei whiche haue heavy countenaun-  
ces, with continuall agonie, are either to  
riche, to pooꝛe, to sicke, to foolishhe, oꝝ to  
foꝛe oppressed. Therefore, cōmende glad-  
nesse,

## A Regiment against

it is the  
no guilt of  
ed. but he  
pelle is a  
at plague

ness, because a man haue no better thing  
vnder the Sonne. Then to eate and drinke  
in time, and measure, and be to merie, for  
that shall he haue of his labour, al the da-  
yes of his life, whiche almightie GOD  
haue giuen vni vnder the Sonne. For,  
there is nothing better then gladnes, ho-  
nestie of life, loue to eche other: & doe as  
wee would bee doon vnto. Thus fare you  
well. If it shall please Iesus Christ, I wil  
vnlarge this poore booke. xxx. tymes grea-  
ter: with. xxx. more-sickenesses, and  
their medicens for the. Yours

W illiam Bulleyn.

ἡμεῖς τοι φιλῶν Thome W. c. 1550  
in laudem operis.



Cadde lector habes, τὰρ φίλων κοινὰ πάντα

Cum sint, ecce tibi, quicquid amicus habet.

Perlege, & imenes fidei pia dogmata sacra,

Ingenij mira dexteritate fini.

Dices quo pacto corpus quoq; reddere sanū

Quoq; modo digne vita degenda foret.

Pro Bulleno tali pro munere grates

Eternum digno vivere, lector age.

Vale.



